

365. Endogamy and exogamy. Although it seems, at first consideration, that savages could not have perceived the alleged evils of inbreeding, yet a full examination of the facts is convincing that they did do so. In like manner, they were led to try to avert overpopulation by folkways. They acted "instinctively," or automatically, not rationally. Inbreeding preserves a type but weakens the stock. Outbreeding strengthens the stock but loses the type. In our own mores each one is forbidden to marry within a certain circle or outside of another circle. The first is the consanguine group of first cousins and nearer. The latter is the race to which we belong. P.oyal and noble castes are more strictly limited within the caste. Amongst savage peoples there were two ideas which were in conflict: (i) all the women of a group were regarded as belonging to all the men of that group; (2) a wife conquered abroad was a possession and a trophy. Endogamy and exogamy are forms of the mores in which one of these policies has been adopted to the exclusion of the other. Of that we have an example in civilized society,

where royal persons, in order
 to find fitting mates, marry
 cousins,
 or uncles, or nieces, and
 bring on the family the evils
 of close
 inbreeding (Spain); or they
 take slave women as wives
 and
 breed out the blood of their
 race (Athenians, Arabs).
 The due
 adjustment of inbreeding and
 outbreeding is always a
 difficult
 problem of policy for breeders
 of animals. It is the same for
 men.
 The social interests favor
 inbreeding, by which property
 is united
 or saved from dispersion, and
 close relationship seems to
 assure
 acquaintance. At Venice, in
 the time of glory and luxury,
 great
 dowers seemed to threaten
 to dissipate great family
 fortunes.
 It became the custom to
 contract marriages only
 between fami-
 lies which could give as
 much as they got. "This
 was not the
 least of the causes of the
 moral and physical decline
 of the
 Venetian aristocracy." ¹

**366. Polygamy and
 polyandry.** Polygamy and
 polyandry are
 two cases of family
 organization which are
 expedient under cer-
 tain life conditions, and
 which came into existence or
 became
 obsolete according to
 changes in-the life
 conditions, although

¹ Molmenti, *Venezia
 ndl& Vita Private* 393.-